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copy has the regular plural אֲנָשִׁ for אֲבֹתָ (fathers), so that the expression "God, thy God," does not appear in the Old Testament. The form of the letters being closely copied from the Moabite inscription, it is probably difficult to use them to prove the forgery, and a *facsimile* has not reached us. Internal evidence has to be relied on. Apart from general considerations, some of the minuter points which strike one may be mentioned. One is the use of the expression "made thee a freeman," which is incongruous with "land of Egypt." The expression "I am God, thy God," is extremely unlikely, and would be tautological. "Jehovah, thy God," or "Chemosh, thy God," would have a meaning; but this is meaningless. The use of the Hebrew word meaning "testimony" instead of that meaning *a witness*, in Shapira's eighth, implies a false idea of the verb. The use of "neighbor" in the fifth for the usual *brother* is dictated by something else than Oriental delicacy. The last commandment is quite too subjective to be genuine.

➤EDITORIAL NOTES.◀

A New Volume.—The name OLD TESTAMENT STUDENT has been substituted for *Hebrew Student* because the latter term seemed to convey to the minds of many a wrong idea of the aim and contents of the Journal. As is known to those who are acquainted with it, the Journal is not intended solely for students of the Hebrew language. Hebrew is studied for the sake of the additional light upon Old Testament subjects which a knowledge of it gives to the student. While, therefore, it would be extremely desirable for all students of the Old Testament to be students also of Hebrew, such a thing is clearly impossible. The great mass of those who ought to be Old Testament students are so situated as not to be able to become students of Hebrew. This fact makes it all the more important that they should avail themselves of such aids as it is possible for them to obtain. Our Journal, from the beginning, has been adapted to the wants of this class of readers. It is a time when laymen as well as clergymen desire to study, when Old Testament subjects demand the attention of all Christian men and women. THE OLD TESTAMENT STUDENT will aim to furnish its readers with fresh and reliable discussions of those Old Testament topics, which, to-day, engross the attention of scholars and thinkers. It will give the latest information touching the work of Old Testament specialists, and investigators. It will endeavor to keep its readers informed as to the literature of this department of study. It will, in short, aim to present in the smallest possible space, just what every student of the Old Testament desires to know,—just what he *ought* to know, in order that he may keep abreast of the times; for in no other field of investigation are the results more numerous, more interesting, or more important.

While, however, the needs of *Old Testament* students are specially kept in view, the Journal, it is hoped, will be found of equal interest and profit to those who are able to prosecute their studies in the original languages. No effort will be spared to improve the general character of the various departments. As heretofore, the Journal will receive the support of the best talent. Plans are already in process of consummation, by which it will be made more valuable and attractive. Feeling that success in this undertaking is dependent, largely, upon the assistance obtained from those who are interested in it, we venture at this time, to remind our

readers of the valuable aid, which, with even a slight effort on their part, they might render this work.

New Hebrew Professors.—During the summer months, many vacancies in our theological seminaries have been filled. Among others it is our privilege to notice the appointment of Rev. H. G. T. Mitchell, to the Professorship of Hebrew in the Theological Department of Boston University (Meth.), of Rev. Charles R. Brown, to the Associate Professorship of Hebrew in Newton Theological Institution (Bapt.), and of Rev. W. W. Moore, to the same position in Hampden Sidney College (Pres.), Va. These professors are all young men. They enter upon their work this month, after a long and careful preparation for it under able teachers in this country and in Germany. It is unnecessary to say that they have undertaken the work of that chair, which is, in many respects, the most difficult in the theological seminary. It is certainly more difficult to interest students in this department than in any other: the work of the first year, and, indeed, of the whole course is, for the most part, drudgery. What ought to have been learned in college, must now be learned under circumstances the most disadvantageous. There is a large amount of truth in what an Eastern Professor has said: "Among the noble army of martyrs, the glory and crown of the Christian Church, surely none will more richly deserve the eternal rewards promised to that patience which is proper to saints, than the Professors of Hebrew in our Theological Seminaries." But this is not the only difficulty attending the work of a professor of Hebrew. His position is an extremely delicate one. His opinions as to the questions of the hour are sought after alike by friend and foe. He cannot dogmatize if he is a true investigator, for he knows, if others do not, that however positive the traditionalist may be, however confident the higher critic may be, there are but few questions which, as yet, are settled absolutely. Yet he must assert an opinion; otherwise, either his scholarship or his orthodoxy will be doubted. It is safe to affirm that the young Hebrew professor occupies to-day a position at once trying and delicate. He, of all others, stands in need of forbearance, and of the moral support of his students and his colleagues. He must not be pressed for dogmatic assertions upon this or that subject. He who makes such assertions, unless indeed, he has for decades been engaged in investigation, may be set down as "full of conceit," and unsafe to follow.

July Hebrew Study.—At the School of Hebrew, held at Morgan Park, July 1-29, there were in attendance six instructors, seven lecturers, and eighty-five students. The numerous notices of the School, which have appeared in the various religious papers, have been seen by our readers. But it will be proper here to note one or two of the characteristic features of the School. Most striking of all was the sturdy determination to learn the language, exhibited by every student. The average age was about thirty-eight. Men of this age would certainly not leave home and church, give up recreation and rest, spend time and money to prosecute a study unless, in their very soul, they believed the prosecution of that study to be a duty, and unless, as a consequence of this belief, they were resolved to do all that was possible to be done in the given time. And so, hour after hour, day after day, and week after week, they bent themselves to the self-allotted task, inspired by their determination, and incited by the example of others. Is it at all surprising that such men, with such surroundings, should do a large amount of work, in a comparatively short time?